LESSON 32

In this lesson we learn the following :

#(1) نَجَحَ الطُّلاّبُ كُلُّهُمْ إلاّ خالداً ‘All the students have passed except Khalid.’

This is an example of الاِسْتِثْنَاءُ (exception). The *istithnâ'* has three elements :

a) المُسْتَثْنَى : it is the thing that is excepted, and in the above example it is خالد.

b) المُسْتَثْنَى مِنْهُ : it is the thing from which exception is made, and in the above example it is الطُّلاّبُ.

c) أَدَاةُ الاِسْتِثْنَاءِ : it is the tool of exception which is إلاّ in the above example. إلاّ is a حَرْفٌ. There are other tools also. These are :

-- غَيْر and سِوَى . These are nouns.

-- ما خَلاَ and ما عَدَا. These are verbs.

Kinds of *istithnâ'* :

1) If the *mustathnâ* is of the same kind as the *mustathnâ minhu*, the *istithnâ'* is said to be مُتَّصِلٌ. In the above example خالدٌ is a student. Here is another example : زُرْتُ البِلادَ الأُورُبِّيَّةَ كُلَّهَا إلاّ اليُونَانَ ‘I have visited all the European countries except Greece.’ Greece is a European country.

2) If the *mustathnâ* is wholly different in kind from the *mustathnâ minhu,* the the *istithnâ* is said to be مُنْقَطِعٌ, e.g., وَصَلَ الضُّيُوفُ إلاّ أَمْتِعَتَهُمْ ‘The guests have arrived except their baggage.’ It is obvious that the baggage is wholly different in kind from the guests. The meaning of the sentence is that the guest have arrived, but their baggage has not yet arrived. In the Qur'an, Ibrahim عليه السلامُ says about the idols فَإِنَّهُمْ عَدُوٌّ لِي إلاّ رَبَّ العالَمِينَ ‘Surely, they are enemies to me except the Lord of the Universe' (26:77). It is obvious that the

Lord of the Universe is not of the kind of the idols.

From another point of view the *istithnâ'* is either تامٌّ or مُفَرَّغٌ. If the *mustathnâ minhu* is mentioned, it is *tâmm* as in the previous examples. And if it is not mentioned, it is *mufarragh*, e.g., ما جاءَ إلاّ حامدٌ 'Nobody came except Hamid', ما رأيْتُ إلاّ حامداً 'I saw none but Hamid.'

In the *istithnâ mufarragh* the sentence is always negative, prohibitive or interrogative.

The sentence containing the *istithnâ'* is also of two kinds :

a) an affirmative sentence is called مُوجَبٌ, e.g., اِفْتَحِ النَّوافذَ إلاّ الأخيرةَ 'Open the windows except the last one.'

b) a negative, prohibitive or interrogative sentence is called غيْرُ مُوجَبٍ, e.g., ما غابَ الطُّلابُ إلاّ إبْراهيمَ / إبراهيمُ 'The students were not absent except Ibrahim.' (negative).

لا يَخْرُجْ أحَدٌ إلاّ الجُدُدَ / الجددُ 'No one should leave except the new ones.' (prohibitive).

هَلْ يرْسُبُ أحَدٌ إلاّ الكَسْلانَ / الكَسلانُ؟ 'Does anyone fail except the lazy?' (interrogative).

The *i'râb* of the *mustathnâ'* :

The *mustathnâ* after *illâ*

1) **In the *istithnâ' munqati'* :**

The *mustathnâ* is always *mansûb*, e.g., لِكُلِّ داءٍ دَواءٌ إلاّ الموتَ 'Every sickness has a medicine except death.' Death is not a sickness.

2) **In the *istithnâ' muttasil* :**

a) If the sentence is *mûjab*, the *mustathnâ is mansûb* e.g., يَغْفِرُ اللهُ الذُّنوبَ كلَّها إلاّ الشِّرْكَ 'Allah forgives all the sins except *shirk*.'

b) If the sentence is *ghair mûjab*, there are two possibilities : the *mustathnâ* may be *mansûb* or may have the same *i'râb* as the *mustathnâ minhu*, e.g.,

Negative (النَّفْي) :

ما حَضَرَ الطُّلابُ إلاَ حامداً / حامدٌ 'The students did not attend except Hamid.'

ما سألْتُ الطلابَ إلا حامداً / حامداً 'I did not ask the students except Hamid.'

ما اتَّصَلْتُ بِالطلابِ إلا حامداً / حامدٍ 'I did not contact the students except Hamid.'

Prohibitive (النَّهْيُ) :

لا يَخْرُجْ أحَدٌ إلاّ حامداً / حامدٌ 'No one should leave except Hamid.'

لا تَسْأَلْ أحداً إلاّ حامداً / حامداً 'Don't ask anyone except Hamid'.

لا تَتَّصِلْ بأحدٍ إلا حامداً / حامدٍ 'Don't contact anyone except Hamid'.

Interrogative (الاسْتِفْهامُ) :

هَلْ غابَ أحدٌ إلا حامداً / حامدٌ؟ 'Was anybody absent except Hamid?'

هلْ رأيتَ أحداً إلا حامداً / حامداً؟ 'Did you see anyone except Hamid?'

هلِ اتَّصَلْتَ بِأحدٍ إلا حامداً / حامدٍ؟ 'Did you contact anyone except Hamid?'

3) **In the *istithnâ' mufarragh***:

Here, the *mustathnâ* does not have a fixed *i'râb*. It takes the *i'râb* it deserves in the sentence, e.g.,

ما رَسَبَ إلاّ بلالٌ 'No one failed except Bilal.' Here, the *mustathnâ* (بِلالٌ) is the *fâ'il*. To find out the *ir'râb* it deserves omit إلاّ, and it will become clear to you, e.g., if we omit إلاّ in the above example, we get ما رَسَبَ بلالٌ, and there بلالٌ is the *fâ'il*. This is done only to find out the *i'râb*. The meaning, of course, is the opposite of what the original sentence means.

And in ما رأيْتُ إلاّ بلالاً 'I saw no one except Bilal' بلالاً is *maf''ûl bihi* as it is clear from ما رأيْتُ بلالاً.

There is non problem with the *majrûr* as it is preceded by a preposition, e.g., بَحَثْتُ إلا عَنْ خالد 'I was looking for none except Khalid.', ما درسْنا إلاّ بِالجامعةِ الإسلاميّة 'We did not study in any university except Islamic University.'

Note : We have seen in L 27 that only the separable form of the pronoun is used after إلاّ. Here are some examples of this : لا نَعْبُدُ إلاّ إيّاهُ 'We worship none but Him' (not : إلاّهُ). -- سألَ المدرسُ الطلاّبَ كلَّهُمْ إلاّ إيّاكَ 'The teacher asked all the students except you' (not : إلاّكَ).

The *mustathnâ* after غَيْر and سِوَى

The *mustathnâ* after after these words is *majrûr* because it is *mudâf ilaihi*. Its original *i'râb* is shown by these two words, e.g.,

نَجَحَ الطلابُ غَيْرَ حامد. Here غَيْرَ is *mansûb* just as حامداً is *mansûb* in نَجَحَ الطلابُ إلاّ حامداً.

ما نَجَحَ الطلاّبُ غَيْرَ حامد . Here غَيْر may be *mansûb* or *marfû'* just as حامد may be *mansûb* or *marfû' in* ما نَجَحَ الطلاّبُ إلاّ حامداً /حامدٌ.

ما نجح غَيْرُحامد. Here غَيْرُ is *marfû'* just as حامد is *marfû'* as in ما نجح إلاّحامدٌ.

ما سألتُ غَيْرَ حامد. Here غَيْر is *mansûb* just as حامد is *mansûb* in ما سألتُ إلاّ حامداً.

The *i'râb* of سِوَى is exactly like that of غَيْر, but it is latent as سِوَى is a *maqsûr* noun (see L 1).

The *mustathnâ* after ما عَدا، ما خَلاَ

After these two tools of exception the *mustathnâ* is *mansûb*, e.g., اخْتَبَرْتُ الطلابَ ماعدا ثلاثةً 'I have examined the students except three.' The poet says:

أَلا كُلُّ شَيءٍ ما خلاَ اللهَ بـــاطِلُ 'Lo! every thing, except Allah, is untrue.' Here بَاطِلٌ should have the *tanwîn*, but it has been omitted for metrical reason.

#(2) أَلاَ (**alâ**) is a particle used to draw attention to something important, e.g., أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ ولَكِنْ لا يَشْـــعُرُونَ 'Beware, they themselves are the mischief-makers, but they do not perceive' (Qur'an, 2:12). This particle is called حَرْفُ اسْتِفْتاحٍ وتَنْبِيه , i.e., the particle of commencement and cautioning.

#(3) One of the patterns of the *masdar* is فَعْـــلٌ (**fa'l**-un), e.g., شَرَحَ 'he explained' : شَرْحٌ 'explanation'.

#(4) The plural of دِينَـــارٌ (**dînâr**-un) is دَنانِيرُ (**danânîr**-u). Note that in the singular there is only one ن, but in the plural there are two. There are some other words like دِيوانٌ، قِيراطٌ، دِيماسٌ which form their plural like دِينارٌ.

#(5) If the *khabar* of كَانَ is a pronoun, it may be either attached or separable, e.g., أَتُرِيدُ أنْ تكونَ قاضِياً؟ – لا، ما أرِيدُ أنْ أكونَـــهُ / أكونَ إِيَّاهُ 'Do you want to be a judge?' -- 'No, I don't want to be one.' Both أَكُونَـــهُ and أكونَ إيَّاهُ are right.

✍Exercises

1) Answer the following questions.

3) Point out all the instances of *istithnâ'* occurring in the main lesson, and specify the kind in each instance (*muttasil, munqati', mufarragh*).

4) Point out the *mustathnâ* and *mustathnâ minhu*, and specify the kind of *istithnâ'* in the following examples.

5) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.

6) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.

7) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.

8) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.

9) Complete each of the following sentences with a suitable *mustathnâ*.

11) Write the plural of each of the following nouns.

12) Write the *masdar* of each of the following verbs on the pattern of **fa'l**-un.

13) What is meaning of الأُمَّة? And what is its plural?

14) Write the plural of each of the following nouns on the pattern of دَنَانِير.